## THE PAPACY.

Third Letter to the Herald from A' Roman Prelate."

ACTS OF PIUS

Evident Failure of the Bull Ineffabilis.

NOT LEGALLY PUBLISHED.

Recessity for a "Legal" Settlement of the Infallibility Doctrine.

ROME, May 3, 1878.

Lee XIII. will make no new dogmas. On this head the Catholics of the universe may rest easy. The Pontiff presently occupying the Vations will forbear defining articles of faith, differing in this respect from Pius IX., who wished to define the conception of the Virgin and the Popo's infailibility. The stability of What is still recited in the churches to-day is the icens Creed, with some additions made by the second 861. This creed or symbol, already completely formed as early as the fourth contury, is substantially the one with care over the deposit of tradition. No doubt she wa obliged to revoke activitions to suppress beterodoxy, according as it drifted from dogmatic tradition; but the Church never thought of raising to the dignity of enion. In the Middle Ages the four great the stors of opinion might remain at the came time on impaired. By this auxious and distrustial watchinness these schools became of great service to the

What vigilance we notice in the Council of Trent to prevent the serious inconvenience of matters of mero opinion taking rank with articles of faith! Its aim was to repel the errors of Caivin and Luther, without, however, interiering with the doc-trines which, up to that time, had been freely taught in the universities and schools I give you two or three examples of the vigilance of which I speak. Buring the studies preparatory to the twenty-third session it was proposed to define as a dogma that the hierarchy, composed of bishops, priests and lesser ministers, was of divine institution. From this it would follow that the difference between a priest and a bishop would be of divine right, and this point would have become a dogma. The canon-ists and jurisconsuits present at Trent constantly rejected the expressions setting forth divine rightius divinum institutio divina. This disagreement kop of the fight, the theologians accepted the expression or permission of God in all the affairs of life an un stood thing. It is, therefore, not a dogma of fatth that the superiority of the bishops over presss is of immediate divine matitation. Have the Episcopalians or Prochyterians of the United States and of Great of Trent altered its decrees, modifying their formula, whenever an attack on opinions held as free was ap-

in 1679 Pope Innocent XL absolutely forbade the-olugians to app y any opithet whatever to docurines sencering which the Church solerand freedom of opinion. About the same time Bossaet wrote the famous prefice to his "History of the Variations," showing stability of dogmatic creed to be the charac-teristic feature of truth. During the three last definitions. In general they apply to the doctrinal larus and Jansenius. The Church, rejecting se Personalism in the olden time was compelled to take up arms against the semi-Calvinistic solions of Jansenius. Ne doctrinal decisions of the Holy See ever attempted the transfiguration of opt hitherto held as tree tate articles of faith. The precisely for endeavoring to uphoid and make obligatory controverted opinions, sithough the dechis "Defensio Declarationis," openly proclaimed that he did not fear the condemnation of the doc-trine, and him book tended to show that the opinions held were in no danger of theological censure. We find also an example of the same watch fulness in the augmatic constitution Auctorem fidei, which dealt the death blow to Janseniens. Pius Vi condemned the want of singerity of the Jansenists of decrees of faith; the doctrine, however, of the four articles remained without stigms and the same as it had been. If we examine with care the theologica quilifications applied to the eighty-lour Jansants fides, we will find at every step maxims previously consured in Wickliffe, Huss, Luther, Calvin, Jansoniu ions previously controversed among Catholic the gians and jurisconsults.

What has especially attracted a great number of Protestants to the Catholic Church, and more parand many others, is the spectacle presented of the solidity and perpetuity of Catholic doctrines, Has Sion lost her crows, her beauty, a mentioned in Holy Writ—Egressus est a file Ston omnis decor cjus? Could Bossuet to-day write the preface to his "History of the Variations?" Surel this is not possible. Jesus Christ solemnly promised to remain always with his spotles, and consequently with their successors, until the consummation of the world. In my next letter I shall speak of the infalls bility of the Pope. To-day I confine myself to the buil ineffabilis, of the 5th of December, 1854, in which Pope Pius IX. wishes to raise to the rank of dogma and article of faith the doctri - relative to the conception of the Virgin.

THE BULL INEPLABILIE.

This buil ineffabilit was received with delight as dogmatic constitution, irrevocably ending the con troversy so long maintained among Catholics Far from me any thought to rice up against th contrine, to contest it, to raise a doubt? Bossuet's question. The only question I presumesto ask is this, Was the bull ineffabilis legally promulgated. There is no doubt about the publication of the Pontifical act—this every one knows. Publication, however, is not legal promulgation. In other words, was the built incfabilis published in formal session of a Genera Council? Was the legal formality of posting on the doors of the basilicas of Rome, which is of the very essence of promulgation for Pontifical laws, was this formality at least, I ask, gone through conception of the Virgin? This is merely an inquire of fact, a sin-ple question of legal formality. Formal ity, however, is essential, and the fact remains irre-

WAS THE ACT LEGAL?

In the first pince, I inquire whether the assem of bushops called to Rome in 1884 to assist at the dogmetic definition can be considered as a council properly so called. Every one agrees that it was not a council. Plus IX. even declared openly that he intended in no way to hold a council, but simply a meeting, extra concilus. A council is convoked by a special buil indicating the time, the day of the opening, the object and the persons who are to take part, &E. Nothing of this kind took place in regard to the meeting of bishops at Rome to 1854. On the 8th of Decem-St. Peter's, real-certainly not the built of the defi-nation, for this was not yet wholly flowbed, but a mere extract, a declaration, stering that the decirine of the immaculate conception of the Virgin is con-

tained in the deposit of faith, and consequently re-

THE PROPER METHOD OF PROMULGATION This is the preamble of the definition. All doubt would vanish if the Pope had given his definition in a public session of a council, although, properly speaking, it is not customary to promulgate definitions of which the text has not been entirely considered and completed. It is not usual to modify the expressions of a law which one intende disposing of finally and irrevocably, and this is done by legal promulgation. Unfortunately, this meeting of bishops with the Popumbo was pontificating did not form a council. Pains had been taken to announce this lact openly. In a who was postificating did not form a council. Pains had been taken to announce this fact openly. In a council the secretary of the council or some bishop proclaims the decrees from a pulpit; there is no evidence that the Pope took this precution. The rule established in 1809, for the first session of the Vatican Council prescribes that the decrees that he Council, preacribes that the decrees shall be read by the accretary or by some bishep. (Articles 110, 111, 112, 113.)

Knowledge of laws and legal traditions oblige us to acknowledge that, in the present case, St. Peter's Church was not an official station for promutgation of a dogmatic or disciplinary law. Consult the anirty or forty largo volumes containing the acts of general or provincial councils. Take up, besides, the thirty volumes of the "Roman Bullari-You cannot find pnywhere a case warranting you to conclude that a dogmatic definition was pub-lished after the manner adopted in the Basilica of St. Peter on the 8th of December, 1864. Most assuredly understood the proclamation he was about to make, intra missarum solemnia, and in presence of the bishope who were not assisting at a council to have the same effect and to be of equal account as if the do not contest the Pope's power. I readily agree that he is iree to change the manner and the forof general laws. Did he change this manner and these formalities in the present case? He did not, for he said nothing on the subject. The revoca tion of a traditional law ought to be made in a dis-tinct and logal way. Implied abrogation is impossi-ble. From this it follows that the traditional discipline in regard to the promulgation of pontines laws any interpretation that might be construed favorabl to note done at Rome on December 8, 1864. Besides all this, the change in the manner of publication could not have taken place without a formal law, and this in turn should have been promutgated secording to the usual forms. It is therefore certain that the bull ineffabilis was not promulgated during the cere-

THE BULL AT FIRST REJECTED BY HISHOPS.

The buil was not, as I have already stated, fully drawn up. The Roman theologians had prepared the buil, but the bishops, who, in special conference, looked over the rough draft, rejected it, because of meumicient theological basis. To fell the truth, the bull began by sonsiderations founded on allegory. Different passages from the Bible, of no account except in a figurative sense, and never admitted in theology as demonstrative, were presented in the built as convincing proofs for the belief. The bishops assembled in conference reasonably asked for a more solid foundation; they took for a starting point the consideration allegories borrowed from liturgy and the Bible. This work occupied several weeks. At last the buil Inefabilis was finance and ordered printed at the private printing establishment of the Quirinal.

This was the time to look after legal promulgation and have the buil posted in the Campus Flora and other usual places. It appears that no one even thought of it. The dogmatic buil was published simply by communicating it to the cardinals, bishops and to other personness. The newspapers took up the decument and thus gave it an immense oriouls bull ineffabilis. Looking over thecopies printed at declaration of the magister cureorum, testifying that the built was published, promutgated and posted in the Campus Flora and on the doors of the Roman bushicas. I do not think that any person who was in Rome in December, 1854, can testify to having seen the buil ineffabile publicly posted on the doors of the basilion. I remember that a writer, who had a work in process at the time and his work, sought in value to procure the certificate rel ative to the promulgation. The Christian world re-ceived the bull ineffabilis in good faith and as if it had been promuigated according to law. It was beception of the Blessed Virgin.

No one ever raised the difficulty inherent to the tegal promulgation of the buil ineffabilis. A common error, however, does not make a law, especially in a matter of dogma, and when there is question of im-posing on the Christian world a new article of fath. This difficulty must be looked into somer or later. do not undertake to solve it and I willingly leave it to a general council and to the new Pope. It is certainly a case of importance for the head of the Church It may be objected that the bull ineffabilis was pub-lished in the official organ at Rome. To this

ONLY REQUIAR METHODS OF PUBLICATION.

The Pope never expressed the intention nor the organ should be considered as taking the place of legal promutgation. The Church up to to-day has nown but two ways of legal promulgation of poutifi cal acis viz., publication in the public sessions of councils and posting on the doors of basilicas and of churches. This is what is generally observed at Rome for bulls and briefs, for decisions of the Index and of the Congregation of Rites requiring legal pro-

substitute for the official posting mere insertion in the columns of the official organ. I therefore con clude that in the manner of promutgating poutfic iawe nothing has been changed, and that insertion in the official organ at Bome does not afford the neceseary authenticity in so grave a matter.

Accord.—Rome so tonger possesses an official organ,
as it ceased to exist the day the Piedmontese entered

ome, September 20, 1870.

Third-In most Commonwealths insertion of legislative act in the official organ is not deemed autficient guarantee for legal promulgation. The act, moreover, must be inserted in the "Code of Lawa." No tribunal would or could apply a law known only by means of an official organ. The Court of Appeals in Paris has lately quashed a number of judgment years, under the impression that the law was in-serted in the Code, whereas it the efficial organ. Common error makes no law, Rome was never in the habit of sending to the bishops files of the official organ containing dogmatic or disciplinary laws.

REQUIREMENTS OF ECCLESIASTICAL LAW, Promulgation is an essential condition of every legal decision, binds simply from the time when it to cially made known to the parties concerned Although the decision may have been reached and published in formal session of the Court it can only be executed when the public officer presents the legal copy at the house of the parties. Copies making known the text of the decision, with all its presmble and enactments, may possibly be circulated privately execution of the law is suspended until the Shoriff's officer notifies the parties concerning the judgment This tunsamental principle is based upon actural law. It is not possible to bind a man by a judgment which is not officially communicated. According to his principle every constitution, every general law, ought to be officially communicated to each member of society, who, in his turn, must conform to this constitution, this law. As it is impossible to send as authentic copy of the law to each citizen of the State. legal promulgation made in due form takes the place of this individual hotification, which without this legal fiction would have to be made to each one in

In a society as extensive as the Church, distributed handreds of milions, the notification of a law to dividuals would be less practicable than for

tar in advance of matters political or civil. On this account the dogmatic or disciplinary constitutions of the floly See contain this special clause—viz., that having been published and pested on the doors of the Reman basilicas and in the Campus Flora (in acie Campi Flora), they shall reach and bind every indieiguified to each individual member in person. This is the immutable style of the Pontifical Chancery. It is in keeping with the settled principles of jurispru-dence and natural equity. Although the popes always signified that their meaning, their will, was that publication made at Rome, according to the forms which I have just related, was enough to make the law binding throughout the Catholic world, yet theologians and canonists ask whether independent of Roman posting publication to accomsary in the provinces. On this question there is a division of opinion, but every one agrees that every published at Rome. No one was ever foolish enough to eustain that a law could become binding without being promulgated.

Promulgation is the essence of faws. In regard to logmatic constitutions and acts of the courts promulgation is as essential as in the case of the the decisions of the Court inflicting capital punishment be made known to the culprit condemued to death. Every pontifical et, therefore, not legally promulgated; that is, not busiless of Rome, the only method of promulgation known to the Church (outside the public sessions of Examine the degmatic uses of the Roman Bullarium and the legal promuigation of these acts will all be attested. Not only does the degmatic constitution contain the clause, by which, posting on the doors the basilicas is equivalent to the notification to be given each individual among the faithful, but beside declaration of the "Magister Cursorum," attesting that on such a day, and such an hour, the Pontifical act was legally published and posted on the doors of

have been promulgated in Rome according to the said forms. Enough to mention the buils of St. Pius V., doctrines of Buies; the bails of Insocent X, of Alex-ender VII., of Clement IX, of Alexander VIIL and of Clement XI. sgalust Jansenism. Finally, the dog-matte constitution Auctorem fitted of Pus VI., which dealt the last blow to Jansenism, is lurniched like all the others with the declaration of the Magister Cur-sorum, without which the Postifical law would have

THE DOGMATIC CONSTITUTION OF PAUL V. Can you conceive that a formatity so trifling would hold suspended the universal and irreiragable authority of a supreme act of the fiely See? After ten years' study and careful examination Paul V. caused to be propared a dogmetic constitution intended to end the celebrated controversy De auxiliis divina gratia. It orepared for promulgation. It was afterward pubdoes it lack? Nothing, unless it be a little formality-that is, posting on the doors of the basilions by

the Pontifical husser.
. What I have just said applies to buils, properly so called. Dogmatic briefs are subject to the essential formality of promulgation. Without this they could have no legal or binding weight on the faithful, for it is impossible to impose a judgment of which no notice has been gives. On this account degmatic briefs are posted on the doors of the bastices of Rome, just the name as bulls. I can mention, as an example, the brief of Indocent XI., relating to the errors of Molinos; the brief of Innocent KIL, concerning Penelon's book, entitled "Explanation of the Maxims of the Saints;" the brief of Benedict XIV., rejecting the Saints;" the brief of Benedict XIV., rejecting five propositions on duelling, and commencing with the word Delectabilem; more recently, the briefs of Pius IX., concerning the work of Nepomucean Nurjiz and that of tirand Vigilius, a writer of Lims. All these briefs have undergone the formality of togat promulgation. No law can escape this essential rule.

it is so true that every degentic act, so matter under what form rendered, requires promulgation, that simple decrees, emanating from Roman congre-gations, are affixed to the doors of the basilions with Thus the Holy See promulgated by posting the difment VIII. concerning confession by letter, the two secrees of Alexander VII. countring as rash and dangerous certain propositions of the mitigated casuists; that of lanceent XI, who singled out a great num. ber of these lax mexims; flusity, decrees of the same kind rendered by Alexander VIII. and Innocent XII. All these decrees were promulgated in order to make of the Holy Office and of the ladex, prohibiting bad malities. The decrees of the Congregation of Rites relating to the canonization of saints are promulgated and publicly posted in Rome. Any one visiting Rome during these last years can bear testimony to this. Under this form are included all general decrees not necessary to promutgate judgments arrived at in

THE QUESTION NOT SETTLED.

Now a secree, a judgment is authenticated and when it bears the signature of the Cardinal Prefect that of the secretary and the official seal of the con gregation. This, however, is not sufficient in the case of a general law; for, besides this, the decree must be officially promulgated. Canecompanied by this the decree would not bind whom it was intended and masses would be unit and After all I have said it must be easy to recognize the absolute necessity of promulgation in regard to a general law. Let these principles be applied to the buil ineffabilis concerning the conception of the Virgin, and then Judge whether the question is had reason to rejuce on the occasion of the forms-

A fundamental principle in matters of faith and doctrine is that the same severity should be exercised in treating of dogmatic questions as is exercised in criminal cases. A dogmatic judgment decapitates reason and human intelligence, so to speak, depriving a man of the freedom of opinion that belongs to him. Theologians on this associate require proceedings as exact, proofs as peremptory as when, in law, there is question of taking lite. Another maxim of universal jurisprudence is that when a legislator who might, if he wished, have saucanced the law definitely and clearly, spoke, on the coursers, in obscure terms, interpretation amplify things favorable, is another maxim of law, No court inflicts a death penalty to carry out a penal order not clearly expressed. This maxim applied to

DEPECTS OF THE BULL INEFFAULTS.

I am sorry to awell so long on maxims of jurispruthat I could not proceed differently to establish the proposition that the bull ineffabilis is in the condition a law not promulgated, a judgment not served. ear, however, that I excite but indifferent interest in some of your renders. So much for the intrinsic haracter of the buil ineffabilia. If we now tuen and examine it in itself, in its clauses, in its quactments, we might venture to say that it lacks clearness, decision, vigor. A criminal stands is the Judge:- 'Prisoner, understand it well. You are condemned by your own judgment; as far as justice and virige are concerned you are shipwrecked You have tailen from the membership, the unity of sodecrees of the penal code" (without mentioning the decrees). This is proceedy what we find to the built in-fabilis of Pius IX :- "If any one presumes to think otherwise in his heart than we define,

steed that he condemns himself by his own judg-mens, that he makes shipwreck of faith, that he falls he of his own accord subjects nimeelf to the penaltic established by law." (Si qui, secus ac a nobis definitum established by law." (Si qui, recus ac a nobis definitum fuorit, quod deux avertat, presumperint corde entive, ii nowriut, aeporro sciant se proprio judicio condem-natos; naufragium civea fidem passos esse et ab unitate ecclesia defecisse ac propierca facto ipso suo semel pants a jure statutis subjicere quod corde sentiunt verbo aut scripto vel also quovis externo modo significare ansi

I ask whether the executioner, with a decree worded in this way, can hang a criminal or despitate him? Surely he must ment upon a judgment that declares N——guilty of murder, and on that account, by name, condemued to death. He must, above all, cause the sentence to be legally announced to the individual condemued, for, without this formality, capital punishment could not take place. If the executioner proceed to the execution without reading the soutence to the person condemned he renders himsel liable to be indicted for murder. Would Gregory XVL, the predecessor of Pius IX., have accepted the bull in-effabilis as a dogmatic constitution? This we question. A DEFINITION BY GREGORY XVI.

I have already informed you that some years before his elevation to the Pontineal throne, Gregory XVI. published an important work, entitled "Prionfo della Santa Sede" ("The Triumph of the Holy See").
Another edition came out in Venice after the Popo's dogmatic constitutions Gregory speaks as follows:the reasoning of the theologian depends on the will of the Pope rather than on the nature and quality of the object under consideration; s, moreover, the constant practice of the Church and of sovereign pontiffs consecrates certain punishments following disobedience, it follows that if the Pope neglects these formulas and does not clearly express that notwithstanding this omission he in-tends and wishes to define as supreme judge in matters of faith, then we are to believe that he has not rendered judgment in that espacity, for he is obliged to adapt himself to the intelligence of all. The principal of these formalities consists in qualifying as beretical the gootrine condemning or fulminating an anathema, against any one professing hereafter the opposite decirine." If the Pope's judgment does not contain this decirine or an equivalent expression in that case the decirine cannot be looked upon as deanitive. It cannot be admitted that the Pope in tended to make use of his primary authority in POPER MUST DEGIDE BEFORE THE "WHOLE

"heretic" nor the word "anathema." Do we find an equivalent expression as required by Gregory XVI question, whether a culprit could be punished to whom the Court would say, "You are condemed by your own judgment; you are shipwrecked; you have broken with society; you are amenable to punishment." Euch language may do for the Attorney General and for the Cierk of the Court. It is not the reading of a death entence. Gregory XVI. says that the question de fined should belong to tatth. "The question defined," says the learned Pope, "must belong to laith." Now, tion of the Virgin was a point free to be neve or not. A dogmatic constitution must be deto the Church and give his secision to the entire Church. Rere are the words of Gregory XVL. decision to the Church, He ought, therefore, to speak directly to the Church and announce his de-2. A decree about which there was some doubt. 3. A decree rendered without a formal intent to bind conscience. 4 A decree wenting in the due formal-tics 5, A decree confined to theological reasoning only, or to incidental propositions, instead of taking tmmediate hold of the object of the deficition-all such definitions cannot be classified among degmatic fainces of populated authority."

BOW LAWS ARE ENTABLISHED. Immediate notification to the entire Church is im essible without legal promulgation, which, I repeat uthenticated, had been delivered at the abo every member of Christendem by the public officer The Church, I repost onse more, knows only two ways ot connects: posting on the doors of churches. The nor the other. Does it exist as a law? Jurisconsuits teach that laws are established, by promuigation... Leges constituentur cum promuigantus (Gratian's Code, Canon In istis, 4 distinct.) St. Thomas Achinas says that promulgation is necessary to give

predecements. The Pope can, therefore, clear up the misunderstanding under which the religious world in laboring. The buil of Paul V. on the controversy de auxilitie is nuit and void because it never was logally promutgated. It Lee XilL does not went formally to express a like deciaration in regard to the constitution Inefablite of Pius IX. he must allow theologians and jurisconnuite trankly to express their opinion.

At the opening of the Vatican Council, in 1869. or. Pussy, the need of the Passytte Church, re-edited the treatise Turrecramata, on the conception of the Virgin, and in the preface declared that the buil Ineffabilia, of December 8, 1864, was a stumbling block for Anglicans desiring to return to the Catholic Church; moreover, that the return movement was considerably interfered with by the purof the Council to give some explanations that would in some measure remove the obstacle. On the one never having been promulgated, could form no real obstacle, and on the other hand, in his great simplicsoon be proclaimed—viz , the infallibility of the Pope.

Take this hypothesis. Suppose that the President of the United States has the right by the constitution to add new laws to the already existing constitutional laws of the Republic; then suppose the President, using his right, makes a new law, but by some incon his new act of his by means of the code of laws. In such case I ask whether, when the error comes to be potein as a constitutional act of the Republic the new not of the Presidenty A BOMAN PRELATE.

## THE CARDINAL'S RECEPTION.

The reception to Cardinal McCloskey on his return arrival of the Péreire from Havre, and which recepnon it was thought would assume a public as well as the desire of the distinguished prelate. Next Wednes day, however, a reception of a purely religious character will first be given to the american Cardinal in St. Patrick's Cathedral, followed by a more secular

At four o'clock in the alternoon Vicar General Quins, at the bread of all the delryy in the diobese, will receive Cardinal McCloskes as the grand entrance of the Cathedral. After blessing the pricess the Cardinal Arcubishop will proceed to the grand alter, while the choir chaste the antiphones prescribed by the ritual. The prayers directed will be recited by the Vicar General, and the ceremony will close with a beneficition by file Emission. After the henediction as address on the part of the clergy of the sroudioceae will be read by the Vicar General, and macher oh the part of the latty by cv. District. Autorney John McKeon. After the the "Te Deum" will be imposed from the sanctuary, takes and chasted by a choir of 100 voices. Fickets for the reception have been sent to the pasters of all the Catholic churches.

## HOUSE OF THE HOLY FAMILY.

The House of the Holy Family, in Second avenue, near Fourth street, will be open for inspection on next lossday and Wednesday, and a reception is to tution, which was commenced a few years ago under the direction of Very Key. Father Preston, has ac-complished great results in saving many poor and friendieses girls. The total receipts for the past year were \$11,104 24 and the expenditures \$10.521 42.

## SUMMER FASHIONS.

The Styles Most Favored by the Beau Monde.

WATERING PLACE COSTUMES.

A Few Timely Suggestions to Prospective Ocean Travellers,

sarmony with the general character of the fachious most in vogue. Few ladies like to seem exact copies of some one cise, and the diversity of resources affords the most unbounded opportunity for the exercise of

tasic and ingenuity.

Take the following styles for example:sists of dark olive green faille and summer bourstle, the latter having a mixture of red and a very small skirt is a combination of the two fabrics and is closely draped: the jacket has an olive silk waistwith silk, after the style of the "Drana" basque.

Another costume is of diagonal, made tuto a grace ful Princess polonaise, and worn over a silk skirt trimmed with knile plaiting, the polonaise fastened the dark brown of the cloth.

camel's hair, with mash, and vest of myrtle green silk, and small flat gilt buttons. With the silk and bourette costume is worn a bounet with olive silk crown and straw brim, the trimming a flat wreath of shaded leaves, in which some small berries and rivid blossoms are intermixed, and the diagonal accompanied by a wide brimmed straw, turned chip, trimmed with a mixture of myrtle green gros grain ribbon and light blue satin, and a wreath in and dark green leaves. The kill suit aimost invariably consists of the pluited skirt and sash, cut-away jacket and rest, which is made separate from the jacket, se that it may be replaced by one of white pique if desired. TWO DISTINCT STYLES.

For very dressy day and evening dresses there are two styles which deserve particularizing. One is all bluck, the other all white, or it may be that the black metimes relieved with white. At some of the finest entertalnments only white dresses are seen, and these are not white musiin, but rich satin damassee, or the handsome sett finished "gros faille." the latter drapes most beautifully, having a crapelike effect, and is quite inexpensive, being only \$1 pe yard. To these beautiful fabrics are added the soft sees and charm of exquisite lace, the elaboration of embroidery, the beauty of pearls and a skill in de-aign which renders each one of them a work of real

The black toilets are equally elegant and equally ries. Lace has always a potent influence in the construction of magnificent toilets, and never more so than now. Pearls also are applied in many forms long unknown ip the anuals of dress decoration. Fringes are made of twisted loops of pearls, and are introduced into embroidery in all sizes, from the small seed pearl up to the cise of a pea. One style of laced with pearls. A great feature of the styles this season is embreidery in solers, and also in black and white. Some of the most delicate are executed on white silk, mustin, and some—exceedingly fine—on

black lace and greendine.

The black cannaked greendines, all sik, are the popular styles of the season, and are trimined to look very dressy with black and white lace, en cascade, and black satin ribbon, with a reverse side of tipted white. The lace used is generally fine French, or what used to be called "pusher" ince and Italian Va-lengiennes. The itning is always black "Forentine"

The revival of clear lawns and figured organdie musics this season and their appearance in very lovely shades of lemon, violet, peacock, beige and iorely shades of lemon, violet, peacock, beige and other hitherio somewhat rure colors, has given them a place and prestige not often accorded to cottoe fabrics. Somewhat gue, size, to the graceful designs in which they are made, the gracetul assigns in which they are made, and the effective association of lace with riobon which forms their trimming. At any rate, the fact remains that they divide the hourse with white tollers for unmer and evening wear, and have been included, more or less, in nearly every wardrose prepared for Newport and Saratoga. The patterns of some of these new right fabries are quite a puzzle-picture. At a distance they look like a mass of delicate chading; closer, the leaf-like design is revealed, exquisitely tones off from very light to dark. White desses are more than ever fashionable for morning and day as well as evening wear, and out of eight drosses made for one lady to take to Saratoga seven were white, and some were masses of lace and muslin, or muslin and embroidery, made very flat, however, and very closely outlined to the figure. No machine work was put upon these dresses—all were made "by hand," that being the ne plus ultra of ciegants.

made "by hand," that being the ke place have been made of "gaseline," which is a five kind of white bunting. The bodice is cut a low aquars, but high upon the shoulders; the demi train is a mass of fue, narrow kasis platting; the sleeves are short to the sibow, and from and back thished with cascades of flocknife platting; the spaces filled in with oats in their natural color, blue corn flowers or scariet

their natural color, blue corn nowers or scarled geranium.

A superb and costly totlet cousists of masses of total Valencitennes lace over pink silk, and another similarly made of duchesses lace over blue silk. The trains of the overdresses are arranged with silk and scant ruffles of lace from five to seven inches wide, the from in diagonal pullings. The featening is effected with bows of face, mixed with ribbon in deli-

the front in diagonal pullings, the lastening is effected with bows of lace, mixed with ribbon in delicate colors.

Hand embroidery is used in the preparation of bandsome dresses upon sits, gauze, tuile, satin and other rich materials. For white and light sits pearl and 
amber beads are largely introduced into sile embroidery, but they are too heavy upon age, tuile or transparent materials except in very small quantities.

An exceedingly beautiful dress is made of the 
dotted Swiss, with broad sand narrow light in lace eage 
and binus of the Swiss leseration. The front and 
sides of the akirt are trimmed while fine deep ruilles 
of the Swiss, headed and edged with narrow lace. 
The back a long traits has ruilles the same as the 
front, with narrow ruffles set on to form a heading. 
An overskirt beak is put upon a drawstrug at the top 
that it may be held in place. The bottom of it is finished 
with three ruffles that form points at the sides. 
Scarls formmence at the front seams, and are carried 
low on the back, the ends caught together with ninest 
roses and bude, with loops and ends of black velvet. 
The scarls are made of siternate rows of figo, plan The scaria are made of sisternate rows of fine, pinin Swiss killing, edged with lace and besides with the fine embroidered inserting and edged with the broad lace. On each side of the skirt, just below the bacque, there is another bouques of roses, buds and velvet toops. The long, graceful braque closes at the back, and is finished at the bottom with a fail of broad face, above which is a band of Swiss insertion, above that one of face, then a fail or nerrow lace, with another row of inserting, making a very elaborate and beautiful fluish. A deep plastron yoke, both back and front, is formed of siternate rows of swiss and face inserting, edged around with a fail of lace fieded with twiss applique. The seek has a double ruffle of the broad face. Know sieves have two frills, edged on both sides with fosebuds in the centre fluish the top of the siceves.

A very neat desirable fawn incroming ecostume consists of sacque and skirt. The secque is trimmed down the front and around the bottom with an inserting of pufflag set between two custers of fave thock each, edged with a ruffle finished with Italian face. The skirt is trimmed with two silernate clusters of five tucks each, neerting of pufflag, and three five increments, at \$7.

Another very attractive style has the sacque trimmed down the frent and around the skirt with needlework inserting, et between two clusters of facks, edged with ruffle of fine embroidery. Gotlar and sleeves to match. The skirt has three alternate of good materias, at \$7.

Another very attractive style has the sacque trimmed down the frent and around the skirt with needlework inserting, et between two clusters of facks, edged with ruffle of fine embroidery. Gotlar and sleeves to match. The skirt has three alternate clusters of theks and two insertices of needlework, and two foffles of embreidery to match sacque. Price, \$11.

Soft twilled 20th camisoles for morning wear are used in all delicate shades of boff, pink and blue, trimmed with forupon and Valenciennes laces. They

Price, \$11.
Soit twilled silk camboles for morning wear are seen in all delicate shades of boff, pink and bine, trimmed with forupon and Valenciennes laces. They are intended to be worn over morning robes of white lawn and times battste.

THE NEW PRINCESS UNDERFORMES.

PROSPATENT INDICES.
SUMMER MILLINERY.
Who would think of looking for whee saws among

CEAN TEACHER.

Paris, the mother of most of the world's foilies and meny of its sins, is setting some remarkable fashious in lingeric this soason. All the "ront" handmade laces occupy their logitimate places, with a bulance of lavor for a lew antique kinds; but the traffic in temporary favorites, surprises even manufacturers and dealers. Spanish blond is required for the graceful colflures which on numerous obcassions are worn abroad is place of bounets, and some of the most expensive costumes are tirnsmed with machine made Chantilly, remarkable for its fineness and beauty, even when it is cheapest. High ruffs conce mere are chosen, and a dolicate wire, used with timest expensive costumes are tirnsmed with the same time hold the ruff in the flaring position which cannot be asceared any other way. The simpler forms of lingeric, however, are those which most interest the average reader and the solf-notiful woman, who arranges the daintiest points of her tolicite according to her own ideas.

One of the newest shapes of large lison collars and custer of box plaits at the back of the neck, and cuffs are intended to correspond. Torchon lace or needle work finishes the edges of such collars and young indices wear white ribbon about an inch sha half wide, passed under and tied in a looped bow and ends is frost.

Another iresh and graceful fashion in neckties is a large square bow of lisen cambrie, with ends of deficiency and entire work by gestlemen and embrolured on the pointed ends, which are scalloped delicately and trimmed with Visienciennes ording gathered on full.

Among the pretty triffes which young ladies make for themselves just now are scarie of the finest thread texture. These who are inminer with the work only in the shape of narrow edging sylinded to be entry and extreme delicacy of the collars and searly made by experts.

OCKAN TRAVEL SYYLES.

OCEAN TRAVEL STYLES.

st the benuty and extreme delicacy of the collars and scarls made by experts.

OCEAN TRAVEL STYLES.

The Paris Expession is attracting large numbers of people from all quarters of the globe, and those scales were are anticipating, with minried feelings, their first passage across the Atlantic will doubtless be grateful for some information upon the vary important questies, "What to wear."

The most inappropriate dresses are frequently worn through ignorance. The extremes meet. Some legical are as elaborately dressed as though they were about to vigit their friend—dresses with trains, bed up with difficulty, if at all; dressy hats, trimmed with feathers and delicate colors; high-heeled shase which slids perilously over the deck if it is at all damp, and which nave a predilection for catching in the stairs or the matting when the ship rolls. Needless to say the dresses are discolored and the trains particolored from saving swept the deek.

Again, other indies think saything is good enough for travelling, and wear dresses that have nearly or quite served their time, and naturally present a failed and olten untity appearance. Both of these classes of ladies are wrong. Travelling dresses should be short and new. They sheals be made of woollen goods, such as serge, camel's hair or waterproof, in dark colors and trimment simply. Fisance should be short and new, they sheals be made of woollen goods, such as serge, camel's hair or waterproof, in dark colors and trimment simply. Fisance should be rise from the berth, and it is ais well to use one over the ordinary againsto, which will generally be lound too thin for use at sea.

Dark woolien skirts are the best. The stockings also should be dark and neavy, and the books about have cork soles, fix heels and be easy fitting.

Gives should be dark and rather loose, so that they can be put on or sumoved without trauble; the gauntlets being a protection for the wrists.

The salt art is very trying to a delicate skin, and by wasning a veil of yellow gauss the complexion is eff

PARAS & NOVELTY.

handles of bamboo stick in new designs, as well as 1907y.

New sun umbrellas are dark brown, black and dark green, plainly disabed, and provided with the new "lock tip," which helds the cover socurely down upon the points of the ribs. These "lock tips" are also used upon mobrellas for greatenes, and are not only ornamental but very useful. The newest sun umbrellas, of Victoria twiled borders, are superior to slik and can be ned at half the price. They are pretty and durable and are finianed in natural polished sticks, enamelled handles, with rigs; imitation carved ivory handles, darved pups, cats and ewis, with every kind of celiuloid and coral handles.

NOVELTIES IN FASSMON.

with every kind of celluloid and coral handles.

"Real" looking butterflies with the natural colors in enamel are supplied for the hair, as well as for in enamel are supplied for the hair, as well as for in enamel are supplied for the hair, as well as for in the supplied for the hair, as well as for in the supplied for the hair, as well as for in the supplied in t

cate as a cobweb, and yet is very durable and easily washed.

A few embroidered veils have made their appearance, but are not as becoming as chemitic dotted ince or the straw dotted net, which is much work with atraw bouncia. For travelling uses long scarfa of royal little sitk groadine, which are placed across the hat in from, crossed at the back and brought around, tying in a loose knot below the china, are very good.

Bangles have almost entirely disappeared, but bracelets are quite generally in vogue. Plain chains of gold in pairs we wern with plain toilets. Serpent bracelets are fashionable and are made of ensmelled and inted gold, with jewels for eyes. The skilful workmaps in displayed in serpent bracelets does not by any means render pleasing the style which wholes ground the arm from ten to a dozen times. A square umbreils is one of the novelities in London, square buttons are among trimming novelties, but young almitted to manage, are not likely to be popular, slibough many are handsomely carron and linted.

Walking boote of damases, with French kid fox-

being difficult to manage, are not likely to be popular, although meny are handsomely carred and insted.

Walking boote of damases, with French kid foxings, are made to match attreet dresses of damases and plain silk. Sippers with cox-toes and two bands across the instep are provised for summer wear in the house, dath riobon, ince, either black or white, and handsome steet tookles are the tribungs.

Biack pearls set in dead gold are the intest style of scarr pins for gentlemen. The bridegroom now wears a wording ring as well as the bride.

A new dress trimming is velvet out in lace pattern and enbroideres with colores silk. A tolet of gray organule, trimmed with pale rese-colored ribbous and counties of isce, is charming.

A new bouncet is composed entirely of bunches of purple grapes, with green leaves and tendrils intermixed. Rough sirews for bonnets have pipings of velvet between the braids.

Saiver combs are very generally worn by ladies who have dark hair. A pretty like is to entwine the upper part of the back comb with small flowers, such as white violets, mignonette or anyonoties.

The latest device for a lace brooch is in the shape of the point of a pancock's loather, the colors being outlined with rubles, emeraids and diamonits.

A band of black velvet an inch wide, with pendant ornament, is one of the favorite nocalados worn by young ladies.

Linken dresses will be trimmed with galloou, in which red, bise, yellow and black are combined. "Emano" is a new cotton material similar to French cambries and will be used to combine with lawns for nouse dress.

dress.

Grandine dresses for house wear have the sleeves made without interest. Hair flowing steeves with didinablemed lace understeeves are seen on some of the new costumes.

Black gloves are worn with light colored toilets for

dinner and rec prions.

To note pretty is the duty of every woman, and to dress stynisby is half the battle, provided and can do so without exceeding her income.